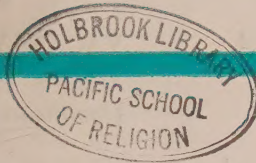




The South India CHURCHMAN

The Magazine of the Church of South India

● JUNE 1978



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BUSINESS MANAGER'S NOTICE

Rates of subscription per annum : In India Rs. 6.00. In England £1. In U.S.A. \$2.50. Foreign subscription paid in India Rs. 9. Single copy 65 P. (Bank Commission of Re. 1. to be added on all mofussil cheques.)

Honorary (and ex-officio) Business Manager : Mrs. D. L. Gopal Ratnam, M.A. All remittances and communications about new subscriptions, discontinuance of subscriptions, advertisements and changes of address should be sent to the Business Manager, South India Churchman, Synod Office, P.O. 4906, Cathedral, Madras-600 086. Telephone : 811266.

Honorary Agent in the United Kingdom : Mrs. Elton, The Rectory, Itteringham, Norfolk, Nor. 17y.

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Take The People Seriously



The *Janata* are being fed with words. Promises continue to be made. It is claimed that prices are coming down and that people are better off. However the magic of *Janata* seems to be fading into thin air. People are disillusioned.

The queues grow longer day by day before the fair-price shops. A University wants an applicant to enclose a Rs. 2 demand draft of the State Bank of India. It takes five hours and five times that amount, including travel, for a person to obtain it. There is an increase of long lines of people waiting for tickets at the railway and bus stations. The inhuman conditions prevailing in our crowded trains and buses are known to everyone. People wait for months to receive salary or pension claims from the offices. The woes continue. The cries are ignored. There seems to be a unique capacity for people in India to take life as it is, accepting it with all its miseries.

During the last few days of March, three hundred Christians from all over the country gathered in Delhi. The purpose was to reflect on the situation of the people in India today, to share experiences and to plan for effective measures for the future. There were delegates from eighty groups working with the people, trying to bring about human dignity and aid them in their efforts to seek for justice. For a country with the population of India eighty is a small number, yet it is a significant contribution that was made by them. The editors of Christian journals are flooded with statements and resolutions which claim to be made on behalf of all the Christians, though the entire membership of some such organisations is almost confined to the names that appear as office-bearers on the letter head. Instead of mere statements it is hoped that there will be more projects located in the villages which would be amongst and along with the people there and for their uplift.

Janata, we claim, is a Christian word. The Church has talked for long of the people of God. How are they treated by the Church itself? Let the people talk: A phone call was made to an officer in a Diocesan office. The receptionist was heard by the caller saying, 'he wants you'. There was silence and then the receptionist informed the person who called that the officer was not present there. Two further calls were made on the following days and messages were left, but there was no response. In a particular

case, on two occasions, letters were written to a Diocesan officer. The writer was not favoured with a reply. Once a registered letter was sent to a church vigilance board which did not even acknowledge it. In spite of the agreement to the contrary, a few are chosen continuously to sit on Committees. Some Committees never meet. The minutes of some are sent after months or no follow up action is taken. There are instances of principals of institutions receiving transfer orders for teachers working under them, without prior consultation. There are cases of vindictive transfers of pastors. There are influential leading members in a number of key positions at the pastorate and diocesan level committees who take contracts of building work. Contracts for large works are also being given without calling for tenders. People are asked not to leave the church in the middle of the service but church hierarchy seem to revel in lengthening the service and at times with no liturgical cohesion. How many times have the people been consulted about the timing of the service or on some of the large projects which are being continually initiated?

The money spent by the Church on its members living in the villages is much less than the amount spent for those living in the cities. The very fact that the large hospitals, educational institutions and other projects are situated in large cities and towns will substantiate this fact. Unfortunately some are forced to take legal action. Their problems should be understood and tackled early. Certainly one of the reasons for the growth of Sectarian groups is that the members feel that they are cared for and recognised in these groups. Who cares for the people in our churches?

Lengthy pronouncements are made imploring the Christians to be involved in the changing of the structures of society and to work towards peace and justice. Thank God, there are people who are involved. However, perhaps groups of people must start to work within the Church itself so that the people would be mobilised to get justice done for them. Who will rise up to this challenge? In the context of the deprived people of our nation, the problems of the people inside the Church may not be a priority. However, there is certainly a need for organised groups to emerge in the churches, to work for peace in the Church with justice. People are talking; people know; people keep it to themselves. But they will not be silent for long. They have to be taken seriously.

Discipleship and the value— Orientation of the Cross

LUKE 14 : 25-35

There are some legends associated with the life of Jesus. One story is like this. When Jesus returned to heaven after ascension, the angels came round him and gave him a reception. First they congratulated him for the wonderful work he did on the earth. Then they began to raise some questions. One angel said: Well, Our Master, you gave your life for the whole world, but does the whole world know about it? Jesus replied: 'No, but a few people know about it. They will tell others and thus the whole world will know of my mission.' Then another angel raised a doubt: 'Well, if your disciples who witnessed your life do not tell about it to others, have you made any other plan?' Jesus sternly replied: 'No I haven't made any other plan, I am counting on them.'

Jesus is trusting everyone of his disciples. He is counting on them. In other words disciples are those on whom Jesus can trust, whom Jesus can count upon, whom Jesus can be confident that they will be faithful to him. This story shows the tremendous claim on Christian discipleship. During his ministry, Jesus laid down conditions for his discipleship. Just because people began to follow him does not mean that they are his disciples. Only those who abide by the conditions for discipleship will be truly called disciples. In the passage I read, there are three conditions for Christian discipleship.

(i) A New Scale of loyalties

'If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple' (Lk. 14 : 26, R.S.V.). What does this mean? It may appear quite strange to us. To hate one's dear ones. Our immediate loyalty is to our family. Jesus is laying down a new scale of loyalties. That is a condition for his discipleship: A new scale of loyalties that challenges or even calls into question our intimate loyalties.

Let us imagine the first group that followed him. A group of fishermen—quite satisfied with the conditions of life. Life was secure, undisturbed, leading a peaceful life doing their work. When Jesus came into their life they could not remain undisturbed. Things had to be changed. The result was a lot of disturbance in their ordinary routine of life. They could not stick on and

be loyal to the way of life to which they were attached till now. 'They found the claim of Jesus above the claims of kingship and the need of livelihood.'

It is said that when Hitler came to power he became suspicious of those officers who were loyal Christians. He knew that if a conflict arose between their loyalty to the nation and loyalty to Christ, they would stand with Christ and not with the country. Yes, it proved to be true. So many who were loyal to Christ suffered under Hitler. In a situation of loyalty to the immediate and loyalty to the ultimate, true disciples of Christ opt for the latter.

We have the example of Christ himself. He was faithful to his Father to the last moment. He had occasions of doubt. That is what his temptations point to. His unflinching loyalty to the way of the Cross triumphs. His unfaltering steps lead him to the mount of Calvary. There he is lonely, surrounded by dark clouds—'Into Thy Hands I commend my Spirit'. That is the perfect example of unflinching loyalty. It is this which is expected as a mark of Christian discipleship.

We have our narrow loyalties. It is very difficult to transcend these narrow loyalties, to stand above them. Sometimes it may be our loyalty to our family, or to our church denomination, or to our community. For the sake of the cause of Christ, if we are called upon to step beyond these narrow loyalties, then we should be prepared to do so. By that we are only proving our Christian discipleship. Christ's discipleship calls us to have a new scale of loyalties.

If we are thinking of our family without any regard for God's family, then we are not Christ's disciples. The needs of our less fortunate brethren are equally important in the sight of God. If our whole concern is our children and so on without any regard for God's children who live in the slums then we are not worth the name of Christian disciples.

We have to extend our concerns beyond the narrow limits of our family, our parish, our denomination and community. This calls for a new scale of loyalties.

(ii) A New Scale of values

'Whoever does not bear his own cross and come after me, cannot be my disciple' (Lk. 14 : 27, R.S.V.). Secondly, Jesus calls for a new scale of values. The disciple of Christ is called to order his life in the light of the value of the cross.

The cross is a big question mark against all self-centred value orientations. Jesus always thought in terms of the other man. His actions were other-centred, not self-centred. He was the true a man for others. That is why he had to sacrifice his very life for others. That is what the Cross of Jesus signifies. The cross stretches its arms side ways. It always point to others who are at our left and right. The disciples are called to follow Jesus carrying the cross. That means they are called to follow a value of life built on the principle of the cross.

Now let us examine some of our social values. Our value-orientation is generally atuned to the privileged classes of the society. Everything is centred on private gains. We are least bothered to accept even the minimum sacrifices in favour of the society as a whole.

This is true of our life as a church also. The Church vehemently opposes any social control on its institutional empire. The Church authorities are prepared to dance to the tune of political authorities in order to safeguard its institutional interest. We have to ask ourselves seriously whether this is the hidden motive in taking up a certain position in political affairs. That shows we are not yet fully learned to envisage our social values in the light of the cross. We are still working with self-oriented value patterns. The cross is the symbol of sacrifice, the surrender of the self for others. The cross is a question mark against our self-centred value orientations, both in our personal life and our institutional life.

(iii) A New Style of Living

Thirdly, Christian discipleship requires from us a new style of living. That we transcend our narrow loyalties, that we operate with a new value-orientation, should be manifested in a new style of living. The model of this new style of living is worked out here in this passage through the analogy of the salt. 'Salt is good: but if salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dunghill, men throw it away. He who has ears to hear let him hear' (Lk. 14 : 34-35 R.S.V.). Our identity is not in keeping the name Christian but being Christ-like without making pretensions about it.

What is most remarkable of salt is not its form, but its action. The salt may even lose its form to get into action. What is more important is not to keep the form but to prove the effect. Certainly this calls for a new style of living.

Our present style of living is just the opposite. It is the preservation-oriented. To make our life safe and secure is our overall concern. So we don't venture to risk. We don't take courage to experiment. All our efforts are to make our life safe and secure. The goal of education is to provide our children a secure future. Our attitude to religion also tends to be very selfish—to have some peace of mind here and a safe place in heaven. If we analyse our motives closely, we find it is geared to our own preservation. It is another aspect of a self-centred way of life. Our style of life does not take the lesson of the salt, dying and dissolving. It is through sacrifice that we gain our life. This is what Jesus taught in his life and through his death.

And he called to him the multitude with his disciples, and said to them, 'If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it' (Mk. 8 : 34-35 R.S.V.).

From Sadhu Sundar Singh we have the famous illustration of the two travellers to Tibet. As they were climbing the mountains unexpectedly they met with a snow-storm. Both began to hurry up for a safe position. As they proceeded along they found one traveller who had gone in front of them lying on the road. One of the travellers wanted to help this helpless man. But the other man hurried along saying if we don't reach the village quickly our fate also will be like that. But the first traveller could not feel like going without helping the fallen man. So he took him on the shoulders and moved with big effort. As they were about to reach the

village they saw somebody fallen dead on the road. It was the other traveller who had hurried to save his life. He could not withstand the cold. But the other man who carried the fainted man could keep himself warm. The man who hurried for his own safety lost his life. But he was guided by the principle of the cross, could gain his life, as well as that of his brother.

Jesus Christ and his Cross is our pattern of life if we are to live as Christ's disciples today. It calls for a new scale of loyalties, a new scale of values and a new style of living.

The cross points to our ultimate loyalty to Christ and his way of living. Immediate loyalties even if very dear to us cannot have ultimate claims on us. The cross points side ways, calls to place another oriented value pattern always before us. Our loyalty to Christ and values of life should be resulted in our way of living. Like salt are we able to be effective for Christ wherever we are? Can Christ count upon us? Are we found faithful to our great calling?

'Well done, good and faithful servant; you have been faithful over a little. I will set you over much; Enter into the joy of your master' (Mt. 25 : 21).

T. M. PHILIP.

Seminar-Orientation Course for Teachers of Moral Religious Studies in Christian Colleges

About 28 teachers of Moral Studies (MS) and Religious Studies, including non-Christians, from 15 Roman Catholic and Protestant colleges in Tamil Nadu gathered in the Community Service Centre, Madras, from the 19th till the 22nd of April 1978 to participate in the seminar sponsored jointly by the Christian Educational Council of Tamil Nadu and the Community Service Centre.

After devotions, the first business session on the morning of the 19th was spent in reports being read out by the participants stating the character and objectives of Moral and Religious Studies.

Mr. Hopper spoke on Taxonomy and how the Moral and Religious Studies teachers could excel even the world's greatest authorities on Taxonomy and how the Moral and Religious Studies teachers could excel even the world's greatest authorities on Taxonomy in their use of it. The Rev. Thangaraj explained how the twin elements of Empathy and sympathy could make life much easier. 'The forty ways to learn' were discussed by Sr. Elizabeth Paul and Miss Dora David spoke on 'Love in Action' which is the very essence of Taxonomy.

The participants went back to their respective colleges with a moral obligation to practise whatever they had learnt of Taxonomy in this worthwhile seminar; which had been arranged very efficiently by Miss Dora David, Registrar of the Christian Education Council.

SUSHEILA RHENIUS.

Confessing Christ in India Today

More than at any other time in history the India of today has a special challenge for the Indian Christian. His role cannot be underestimated in the sphere of Evangelism or for that matter asserting the Christian personality in the secular state. It is specially challenging because we live among people who are amiable, charitable and most accomodating. We are not persecuted for our faith and everything is congenial compared to many other countries in the world where there is undisguised hostility towards the Christian. Open acts of aggression and measure of oppression serve to sharpen the character of the victims as has been proved time and again through historical experiences the world over. But here is an unique situation where the identity of Christ is not only recognised and appreciated but also tucked into the pantheon of varied gods and their incarnations when convenient. In his schedule of pilgrimages the Hindu often includes one to the shrine of Mary the Mother of Christ or the Chapel of the Lady of Fatima or something or other for special favours. Loss of identity of Christ in such a situation takes place not by aggressive annihilation but by subtle amalgamation so much so it becomes difficult to know at which point the personality of Christ becomes merged with that of any of the Hindu or other deities. In the pluralism of the region, one's faith-declaration is a defining criterion to identify the group.

There has been a transformation that is in a sense welcome but at the same time alarming. Urban Hindu friends have *westernised* their mode of life while we ourselves try to become more *Indian* in our ways. The Bishop in Madras is in fact so carried away with this tendency that he has appealed to all churches to become more Indian—in form of worship, mode of dress etc. To go into a church building with no foot-wear, using Indian lamps at the altar instead of candles and such suggestions make good press interviews—and this is a plus sign; the church hasn't had much publicity in today's publicity—conscious society but apart from disposing of chairs and sitting on mats which don't really help in demolishing barriers and are more theatrical than practical—one has to get to the core of the Indian Christians personality. There is a feeling among Christian everywhere that they are guilty of being Christians among Hindu friends and relatives. Merely because missionaries from the West brought Christianity to this region and it was the 'in' thing to be westernised the Indian Christian became identified with western culture. Our brides wore white and veils and carried bouquets and had flowers girls and page boys and so on. Now the wheel turn the other way. The Indian Christian is falling over himself in grabbing an Indian Identity while the Hindu smilingly assimilates the desirable portions of western culture into his own and taking in all in his stride very comfortably, making a perfectly happily and compatible blend of it with no damage done to his 'Hindu' identity.

Through the constitution here declares India as a secular state the predominance of Hinduism cannot be overlooked. Often times, the dividing lines between

what is *Hindu* and what is *Indian* is to say the least most confusing and one is not sure where one's loyalties lie. The lay person is faced with having to hold on to his own faith at such times. He is confronted with questions that sound perfectly logical and reasonable. Our leaders try to develop various strategies for increased effective Christian participation in society which is another positive step—but there is a growing need for more dynamic down-to-earth and convincing leadership. To show the individual and the group how and where and why! Development projects and service programmes relevant to the needs of the community of a region tend to sink into dull routine—like any other projects dished out by the State with its attendant ills and politics. What is superior about the Christian Social Action group or about Christian charity and when others such as the Rotary club, the Youth Groups and Women's Organizations or the Lions Club and the Zonta International and so on get similarly involved in the response to the community's need?

What of our Church leaders? To comprehend the intricacies of the Indian scene is difficult without some study and travel and this again cannot be had in Europe or in USA or at the Geneva conference table but in the areas concerned or at least in areas, under similar conditions, facing and sharing related situations. We have many years of freedom behind us and our church leaders have gone through hundreds of conferences and have met in Christian fellowship and had dialogues in seminars all over the world. They should be able to take more than a glimpse of the realities of the Church in Action in a Hindu Society.

It is only that these days when internationalism is more practical than nationalism and communalism, instead of throwing up walls of groupism and invoking ancient cultures and traditions we must realise that a growing culture is that which is able to assimilate within its own organism the good and desirable parts of all cultures in the world, western orient and what not. There is nothing to be ashamed of in doing this and it doesn't smack of complexes. History happens—no matter what any one will do or not do—Time marches on, slowly but surely. As Christians, we believe his will must be achieved in human history and it is our responsibility to find out what His will is instead of busying ourselves with mere artificialities and externalities, and trying to stop the progress of time. What has happened in India is that when she was part of the British Empire, Christians were a favoured group, there were no major problems confronting them—now that the British rulers have left India, the Indian Christians belong to a minority—he feels isolated and so he goes rushing around in search of an identity—he wants to belong to the rest of the country—the Hindus mainly. There is in many the feeling that they have been disloyal and now are eager to prove that they are really one with the rest—but their religions are different—so how does one overcome that—compromise? There are many areas of living and working together with other groups where we can be one and many other areas where we

have to assert ourselves because of fundamental differences. Many times the assertion is absent due to lack of courage and at other times, lack of knowledge or awareness of the Christian stand in conflicting issues. In urban living especially it is fashionable to do things the *Indian* way which is often is the *Hindu* way. The line of demarcation isn't clear—even to the clergy. So the individual is thrown on his own reasoning and when he isn't equipped for this, a conflict is created in his mind leaving him with a feeling of guilt or discomfort or even total indifference.

When entertained by Hindu friends do we accept this or that, and what about the 'prayer' sung before every cultural programme or secular meeting or convention where our official duties take us? I remember a student protesting about this at a college function. He was told that the 'invocation' was addressed to particular God, so it was all right and no religious group was favoured. What about the small dot painted on a girl's forehead. The question is asked over and over again and differing answers given by the elders of different families to confuse young girls. Is it the mark of a Hindu maiden or is it a beauty spot? The Muslim girls do it too. So what does she do—the Indian Christian girl?

The challenge of poverty is met by the Christian Church and Hindu Societies as well. In fact parallels are drawn at every level. A prominent weekly the other day had among its readers' letters protest raised about praises being showered exclusively on Christian saints, Christian charitable organisations and even about Mother Teresa. We have our saints too, we also run disciplined schools and charitable hospitals and clinics and we have many to equal a Mother Teresa, they say. Mainly they have to look back in time to do this.

There was a time, a Hindu friend told me, when you could make out a difference between the Christian home and a Hindu home, a Christian girl and a Hindu girl, a Christian officer in Government service and his Hindu counter-part—something indefinable, she said, the way they keep their homes and the way they dress and react to life and so on. I would say that this is no longer true. Now generations growing up, are all alike. They do and say pretty much the same things. The similarity dies there—deep down there is a feeling of alienation—more pronounced in the order sets wanting to belong and trying to hide their Christian connections if possible. There are of course fanatics on both sides as always stirring up animosity in midst of harmony. There are among the Hindus those that shriek against the infiltration into the church in India by western agents, they attack missionaries and blindly make scathing remarks about the insincerity and corruption of Church personnel and mismanagement of her organisations. Any scandalous news of priests in the USA and UK or the church in general, are given undue prominence in the local press with the sole aim of discrediting the Christian groups. Against this may be cited examples of fanatical evangelism practised by some local sets of the Christian Church calling themselves by all sorts of spectacular and fanciful names. They go to streets corners and hurl insults at the Hindu citizenry quietly passing by on their own business—denouncing their way of condemning them to burn in hell no less if they don't accept the true Saviour. Into the bargain they recklessly insult the Hindu and other Gods. This sort of

battle is on all the time and the ordinary Christian wishes to keep clear of such torrents for he wants to be left alone and not washed up on the shores to conflict and controversy.

Hinduism is a way of life and though each Hindu has his pet affiliations there is unity among them and a lot of room to include every foreign concepts that is pleasing and beneficial and incorporate it into their way of life. The Indian Christian on the other hand is torn between loyalties which seem conflicting but in fact are only man made. It is not as if we would be fed to the lions for our faith. On the whole the Christian minority has a good reputation and many are the commendations in speech and print appreciating our contribution to the nation's progress.

In the present political context, the Church, on the whole, has reacted sensibly. It is undoubtedly our duty to support any Plan for economic and social uplift of the needy. While the individual tries to stand up for his convictions in his private life, at home and in office or factory, the laity as a whole should increasingly join with the clergy and together discover the meaning of Christ's word in today's situation in a more relevant practical and meaningful way, to embolden the church as a whole and the individual members thereof to be proud of their faith. The clergy must be more assertive. There are many festivals in different localities which are full of cultural flavour interspersed with religious meaning. As members of a club or Government Office or any other public office when such festivals are celebrated and offerings made to various gods what does the Christian do? Many join in, telling themselves they don't really put their heart in it. This is an unhappy position and that is why he feels he is living in a lie. To do or not to do. He doesn't know. Where is a clerical guidance in such matters? Nothing so simple as a Pope issuing a clarion call for or against Family Planning among the Roman Catholics of India. That is the kind of call that the masses respond to. The Indian mind is so conditioned still as to obey the leader and independent thought and choice is yet to develop to reach western standards. Theological training should be revamped to equip the clergy to meet the real needs of the people in rural and urban areas without being too academic or preachy. The clergy and laity can be theological in the sense that active theology demands a comprehension of the situation in which a Christian is placed and a committed involvement to that situation. It is a dynamic encounter indeed where we are placed to relate God's words to the situation in which we find ourselves and there can be no room for stiff-necked stubbornness. Once we are sure of our grounds there is no need to feel guilty or afraid or a hamed of our faith. Only this can wipe out the meek, timid defence or the fiery tongued offence adopted.

We can be open and sincere with those who hold different opinions and beliefs—this will earn us respect and admiration and will be more forceful than all the eloquence one could muster at pulpits and street corners. It will also give the Christian in the Indian context a new dignity and strength to his own faith. Cultivating this God-man awareness in our lives at home and work will acts as a restraint when ill tempers and irritations rear their heads and enhance good relationships all round.

LALITA MANUEL.

Biblical Concept of Social Justice

By

DR. N. MINZ, Principal, Gossner College, Ranchi

Social Justice is 'All that is due to a human being in Society.....' A human being has a right to his basic needs, to live with dignity and to have opportunities to fulfil himself as a human being in that Society.' (*Church and Society*; Published by the synod of Church of South India, St. Marks Cathedral, and CISRS, page 5.) This definition and understanding of Social Justice sets the stage for our discussion on 'Church and Social Justice' from different angles. How does the Bible or Biblical authors deal with the problem of Social Justice? How do they understand it and try to explain it in the context of the Biblical world view? These are certain basic questions which will be discussed in this paper.

1. The Context of Social Justice in the Bible

Biblical view of nature and Society is different from other world views. It is generally believed that natural law is a fixed principle operative in nature. Life in nature is ordered according to this law. Therefore, there is a fixed and permanent order of things which cannot be changed. According to this view natural order is static. But the Biblical view holds that even natural order is dynamic as it is purposively moved by a creative and living God who is the Lord of all.

Man and Society according to the Bible are part of and participants in the purposive movement of history under God. Man is a creature and he is the custodian of all that is around him, even he is in one way or another his brothers keeps. Man has received Sonship from God in Jesus Christ, and therefore the dynamic movement of History in the plan and purpose of God include man as the important, rather Key agent in this process. What a man does to his fellow human being or fellow traveller in this forward march has great meaning and significance.

The Bible mentions man being called by God for a specific purpose. Through Abraham, the people of Israel were called by God. But in the midst of a called people God chooses some for still more specific purpose. Moses was chosen to liberate the people of Israel from bondage in Egypt to a glorious freedom. The remnants in the people of Israel were Chosen by God to fulfil His purpose where many among the Called were found unfaithful.

In this process, Society was Categorised in the following manner. There were the people of God, who were called out of the whole creation, and there were their

neighbours who were well known to them either because of this social or geographical proximity. But besides the neighbours, there were the strangers, and the enemies of Israel. This categorisation of people in Society becomes the basis of relating one man with another, and accordingly social justice was conditioned. A member of the people of God would behave in a certain manner with another member of Israel, and in another manner with those of the neighbours, Strangers and enemies.

The New Testament authors speak of the new people of God in Jesus Christ. In Jesus Christ all the wall erected between the people of God, and those belonging to Society of neighbours, Strangers and enemies were broken. In Christ a new creation took place and a new fellowship of people emerged which is called the communion of Saints or fellowship of believers. In this context there are only two groups of people. The new people of God in Jesus Christ and their neighbours in Christ. The whole idea of Strangers and enemies in the old Testament sense was completely dispelled. So in this new context of Society one man does something to his neighbours, and that is done to him in and through Jesus Christ, the common denomination between man and man. We shall discuss the practical implication of this Biblical context of Social justice a little later.

2. Content of Social Justice in the Bible

What is Social Justice according to the Bible? And What is its source or basis and what kinds of directives we get in the Biblical writings on Social Justice. These and other such questions will be discussed in this section of our paper.

- (a) Social Justice, in the Biblical sense has its source in the living God Himself. God in the Bible has a Social dimension. Therefore, the very being of God in the Bible is the foundation and source of social justice. The relation between the persons in the trinity provides a pattern of relationship between persons in His creation. In the Biblical sense all social justice has a divine basis and foundation. There is divine justice to which man is called to approximate in his relationship with other human beings, 'He is the Rock. his work is perfect for all his ways are justice. A God of faithfulness and without iniquity, just and right is he.' (Deuteronomy 32 : 4.)

God is the just Lord and therefore all his activities are carried out, with justice and lawness (Zeph. 3 : 5 and St. John 5 : 30). God Himself is the judge of all. He judges the whole world with righteousness and truth (Rom. 2 : 2, Genesis 18 : 25, Psalm 58 : 11, Psalm 96 : 13). The just and righteous Lord is concerned with the human beings in Society. The Lord executes righteousness and judgement for all that are oppressed. He judges people with his truth (Psalm 103 : 6, Prov : 16 : 11, Isaiah 45 : 21, Psalm 96 : 13, and Hebrew 12 : 13).

- (b) Divine impartiality in imparting Justice:— God is no respecter of any particular situation or person which demand and need Social Justice. The rich and the poor are works of his hand. He makes the sun rise on evil and good (Joel 34 : 19 and Mathew 5 : 45). God has no respect for persons. For him man is man, and each individual gets the same justice from God (Acts 10 : 34). Though God chose Israel as his own people yet He does not differentiate

them from the Greeks. (the gens and gentile) in showing mercy and grace to them (Rom. 10 : 12, Gala. 2 : 6, Eph. 6 : 9). The judgement of God cannot be unrighteous and he does not impart justice according to the status of persons (Leviticus 19 : 15) One should not be afraid of doing justice to any one. 'You shall not be partial in judgment, you shall hear the small and the great alike; you shall not be afraid of the face of man, for the judgement of God and the Case that is too hard for you, you shall bring to me, and I will hear it' (Deut. 1 : 17). In the Judgement of God there is no partiality at all although in the eyes of man it might some times appear so. (1 Timothy 5 : 21).

(c) Biblical passages show a definite direction in which Social Justice be imparted in society, particularly among the people of God. 'You shall not perverse justice, you shall not show partiality, and you shall not take a bribe, for a bribe blinds the eyes of the wise, and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land your God gives you' (Deut. 16 : 19, 20). The concern for the poor and the down Trodden in society is expressed in clear words. 'Give justice to the weak and the fatherless ; maintain the right of the afflicted and the destitute. Rescue the weak and the needy deliver them from the hand of the wicked.' (Psalms 82 : 3, 4). Even a society where master-slave relationship existed, the Biblical directive is to treat the servants justly and fairly (Colosians 4 : 1).

(d) The New Testament vision of Justice goes beyond natural justice and social or moral principles so far discussed. In Jesus Christ a new meaning of human relation is given as a result of an entirely new basis of relationship between God and man in Jesus Christ. Man is accepted as Son of God without his own merit but solely on the merit and righteousness of Jesus Christ. The Statements and sayings of Jesus Christ in Sermon on the mount hint at this new foundation of social justice in this world.

The confrontation of man with God in Jesus Christ brings three basic results for our purpose here. First, the living and personal God becomes concrete and real; second, man becomes real individual even apart from society or institution; and that, man confronted with

God and himself becomes responsible to his fellow human beings in light of this new vision and understudy of God. Sermon on the mount 6 : Mathew 6 : 1-18 reveals this new situation and points to the fact that man now acts not only as a responsible member of his society but he acts consciously as the member of the Kingdom of God in which justice is the very bed rock of life.

Sermon on the mount points towards 'a movement towards the achievement of manhood'. 'You must be perfect on your heavenly father is perfect.' (*Man in Community* page 157).

3. Some Practical implications of Biblical Concepts of Social Justice

Man and Society being the participants and stage in the movement of history, and the living God being the very source and power of justice, we can trace the practical implication of Social Justice in them. The fellowship in Jesus Christ has *Koinonia* and *Diakonia* aspects which have direct bearing on Church and Social Justice today.

In *Koinonia* the basic idea is sharing of life in all respects, and *Diakonia* shows the concern and love for the other person and people shows the responsibility of one member for another member and one group for another without any respect of persons, of believer of God in Jesus Christ cannot justify his/her life without sharing, and without being responsible for the good of the other person in society. To be responsible for other person cannot be limited by any other consideration but by the fact that he is the person for whom Jesus Christ died and rose again. This means that Social Justice in the Biblical sense cannot remain on natural, social or ethical levels alone. One must see and deal with the other person on the basis of the graciousness of God as reflected in the suffering, death and resurrection of Jesus Christ.

Ultimately, Social Justice, or ones dealings with another person or group in society, must be an instance of directly coming in contact with God in Jesus Christ. 'Inasmuch as you have done to these my better brethren, you have done it unto me.' God in Jesus Christ is living and active in the nation of human relationships, therefore any act of social justice is bound to evoke a consciousness of direct contact with God in Jesus Christ. If this consciousness becomes alive Social Justice will naturally become impartial, and just in a given social or national context.

DR. NIRMAL MINZ.

NOTICES

RELIEF AND DEVELOPMENT OFFICER WORLD VISION OF INDIA

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Qualifications for Leadership

A primary requisite for leadership in the Church is the Call of God to be a leader. May be we face some problems in the Church because some people set themselves up to be leaders out of their own ambition, rather than by divine commission. Even if we say that all are called to be leaders in some sense, each person needs to seek the guidance of God in what area; or in what position, he is to lead. The 'Call to the Ministry' is not an easy thing to define in concrete terms. Many are puzzled what we mean by this. For those who have been so called this is not a problem. They know what it means. They know that they could never have peace of mind until they responded to that 'Call'. The Church has a responsibility to test that call. This is a most serious responsibility, which cannot be taken lightly. Without an understanding of the nature of the Church this would be an impertinence. What right has a human organisation to test the divine will of God? Leadership is not only at the level of the Ministry. What about membership of the Pastorate? Should not every prospective candidate—search his heart to find out whether his intention to become a P. C. Member is the call of God, or whether it is his own ambition.

We are living in an age when things are instantaneous. The labour and time which was necessary for daily living is being replaced by the immediate and the instant. This is of course necessary as the world rushes on at a greater pace, though I think a certain quality of life is lost. We can now dial a number on the telephone direct, instead of waiting for hours through the operator. You can now dial a number from England to Australia, the other side of the World, and get immediate connection. The ordinary man can have instant coffee without all the former process of preparation. In the world of technology many things can be achieved in an instant. But I do not think you can become a leader overnight. Probably we can all look back in our lives and see how God has led us on step by step. To take an increasing responsibility in leadership we have to go step by step. We look at Moses as an example of a great leader in the Old Testament. Remember that he kept sheep in the desert before he led people through the desert. The basic qualification for leadership is not learnt in theory, but from the school of life. You can only lead people where you have been.

In these papers I am not attempting any great theoretical expositions, but trying to be very simple and practical. What then are some of the practical qualifications.

(a) Clarity of Mind

He must be able to think objectively. He should not project his own problems and so adding to the problems of those he is leading. The pressures of daily life can become so overbearing to people that they get out of proportion. What can appear an overbearing problem may be only a small matter when seen in proper perspective. Even our whole life is but a short span in the context of history, let alone eternity. A leader must be able to see through and beyond. I do not mean being able to forecast the future, but rather seeing today in the context of yesterday and tomorrow. What are ultimately insignificant things have a nasty habit of getting exaggerated beyond all proportion. A leader must be able to distinguish what is of ultimate importance and what will pass away?

'A Church leader must be orderly'—(II Timothy 3:2).

(b) Vision

A result of clarity of mind. As Christians we have that ultimate vision that all shall come to know the love of God. But the vision should not become so idealistic and abstract that it leaves us and those we lead floundering in impossibilities. We need to keep the great vision clearly before us, but also be able to move nearer to the reality of that vision step by step. There will be intermediate goals to which we lead the people on route to the ultimate goal. We must avoid the temptation of the ultimate vision being so bright before us that we want to move on faster than the people can follow.

'My opinion is that it is better for you to finish now what you began last year.' (1 Cor : 8:10).

(c) Wisdom

No other quality can make up for lack of wisdom. A lack of wisdom in given situations will quickly negate many other gifts. Wisdom will give a leader moderation in all that he does. It will save him from extravagance and eccentricity. He will know when to act swiftly. He will know when to let troubles come to a head before intervening. I put this under the head of a practical-qualification, but it is something more. A leader will only cultivate this quality as he himself is close to God. His own immediate impulses will need to be activated by a higher spirit than his own. He needs to be above being influenced by all pressures closing in on him.

'But the wisdom from above is pure first of all'

(James 3:17)

(d) Able to teach

Teaching is a specialisation in itself. A leader may not be a professional or qualified teacher. No one can be a specialist in everything—that is a contradiction in terms. However, a leader must have a basic capacity to teach or communicate. He must be able to express himself in clear terms.

'He must hold firmly to the message which can be trusted and which agrees with the doctrine. In

(Continued on page 12)

Letters to the Editor

'SARX' in St. John 1:14

Dear Sir,

This is in reference to Dr. A. E. Inbanathan's letter published in *The South India Churchman*, March, 1978, regarding the translation of the Greek word 'Sarx' in St. John 1:14.

It really interests me to know that the General Secretary of the Bible Society of India has come out to pronounce that someone is 'wrong'.

Dr. Inbanathan in his letter does not confine himself to my address to the C.S.I. Synod. He refers also to points I have spoken about or written in other places. Hence, I am driven to the necessity of writing a long letter rather unusual for the column of 'Letters to the Editor'.

I submit I find it difficult to understand the wisdom of translating (interpreting?) the Greek word 'sarx' in St. John 1:14 as 'man'. Dr. Inbanathan who seems to assume that someone is full of 'assumption' would have done better if he, instead of just issuing a statement that there are more words for 'man' in the Greek language (other than 'anthropos'), had only taken the trouble of enumerating them for the edification of those of us who are unlettered in Greek. I am however grateful to him for referring to the 'six different meanings' for 'sarx' as listed in Arndt-Gingrich's Lexicon. There are in fact eight different meanings. I gratefully acknowledge that it is Dr. Inbanathan who taught this to me through his letter dated 31-1-1975. On giving me the list he has also instructed me to see 'rightness of the translation'. I tried and I tried. Alas! I couldn't see the 'man' just as a man. The man in the list is as elusive and as slippery as an eel. Here is the list as it was kindly sent to me by Dr. Inbanathan himself.

- Flesh*—1. the material that covers the bones of a human or animal body.
2. the body itself.
3. a man of flesh and blood.
4. human or mortal nature.
5. corporeality, physical limitation(s), life on earth.
6. the external or outward side of life.
7. flesh as the willing instrument of sin.
8. the source of the sexual urge.

Where is the 'man' in the list? Even in No. 3, which Dr. Inbanathan has indicated to me as belonging to John 1:14, it is 'a man of flesh and blood' and not just 'man' or 'மானிடன்' as some translators wish it to be. Why is it that they have found it right to adopt only 33⅓% of No. 3? Does the lexicon really tell us that 'sarx' is a synonym of 'anthropos'? Or does the entire list in its totality lend unqualified support to the fact that to the writer of John 1:14 'sarx' is 'sarx' in all its intensity and not just man or மானிடன் or anthropos.

The argument that ஊன் (flesh) 'cannot be easily understood by the average Tamil reader' does not hold water. John's bold reference to 'Logos' in the very opening sentence of the prologue is clear evidence to show that he while writing 1:14 was not thinking

of an 'average reader' but an average thinker, an average philosopher.

It seems to me that there are two angles from which we can look at John's 'sarx'. One is philosophical while the other is theological.

The philosophy of Gnosticism which held that God was too holy to be associated with matter which is essentially evil and that it is blasphemous to think in terms of God becoming human or any other being, was, at the time of John writing his Gospel, in the beginning stages of formulating itself into a Christian Gnosticism. Not very much different from this was Docetism. According to these isms 'the manhood of Jesus was only apparent' and 'the humanity of Jesus was a phantom'. John in the prologue of his Gospel was hitting at the root of this kind of 'utter perversion of truth'.

Coming to the concept of 'Avatar', in the case of Sri Krishna or in the case of Sri Rama, God was in the disguise of man. ('காருத்த வேடம் காட்டி'—Kamban). In the case of Jesus, God was not in the disguise of a man but he was a real man belonging to the realm of flesh and blood. He was not a 'maya-Kristhu'.

It is in the context of the then emerging Gnosticism or Docetism that the writer of the 1st Letter of St. John had to say emphatically, 'every spirit which acknowledges that Jesus Christ has come in the flesh is from God, and every spirit which does not thus acknowledge Jesus is not from God' (1 John 4:3 NEB). How sad it is that in this place also the new Tamil translation of the Bible Society, to put it mildly, has missed the point! In St. John 1:14 'sarx' is 'the material that covers the bones of a human or animal body' depicted here as a 'symbol of real humanity'.

Theologically, (may the theologians forgive me my trespass), to replace 'flesh' by the word 'man' is to water down the thrill contained in the staggering fact of God entering into the fellowship of, into the complete identity of, utter humanity by becoming a man of flesh and blood, in a body of mortality, of corporeality, of physical limitations, yes, in a body of flesh which can be a willing instrument of sin (Arndt-Gingrich's Lexicon). It is in the recognition of this fact of the Word becoming 'flesh' lies the understanding of the magnitude of Christ's Resurrection and the preciousness of man's salvation.

The NEB has found it wise to retain flesh as 'flesh.' It was pointed out to me by someone that the Tamil translators did not quite like NEB's 'flesh' because against Indian cultural background, especially Hindu mythology, it might be taken by some readers as referring to any flesh, even that of an animal (of Narasimha, Kurma, Varaha avatars!). Where is the Indian who would mistake a man for a human-lion, or a tortoise or a boar when it is made very clear in the same chapter almost in the same place that the 'flesh' referred to is none but the man Jesus, the Son of God, God's Word? I am yet to come across such a stupid Indian.

I beg of the Bible Society of India to reconsider their Tamil translation of John 1:14 which is most

crucial to the Christian faith and preaching in the context of incarnation. *ஊன், ஊனுடல், ஊனுடம்பு, சடம், சடலம்*, any of these or any other suitable word may be found for the 'sarx' in John 1:14. *மாவிடன்* or *மன்னுயிர்* may go as a footnote.

Tambaram.

P. A. SATHIASATCHY.

SHALOM GARDENS

Sir,

I read with great interest Mrs. Lily Amirtham's article on 'Shalom Gardens' in your February issue. It is indeed a boon to the middle class aged people to have a second home at Thirunagar and all those who are taking keen interest and participating in this project are to be congratulated. I entirely agree with the view that the CSI should sponsor such institutions, and even go to the extent of suggesting that each Diocese should have its own institutions for the aged and the handicapped. Kanyakumari and Tirunelveli Dioceses have their own institutions for the deaf and the blind and I am sure some other dioceses also have their own establishments for the handicapped. Our earnest attention should be bestowed on physically and mentally retarded ones, old persons, widows, orphans and those who are shun from society, and thus they should be shown the love of Christ. In this way, we can do a great service to humanity and practice Christianity rather than preach from the pulpits, canvass for notes, aspire for positions and burn the lives of Christians etc. I look forward to the day when the CSI is looked up by others with hope, and without a shadow of doubt as to the purity of its establishments. 'Caring for the uncared' should be our slogan.

D. K. DHAS

Kottaram

'BELOVED FATHER IN GOD'

Dear Sir,

I am surprised that people are not able to forget personal bitterness nor are charitable enough to tolerate a good word said about a Bishop from whom they differ. I would like to maintain that there are many in the diocese who would like to share the sympathies expressed in Dr. Amirtham's letter. After all he was only reporting on the farewell meeting.

Madurai.

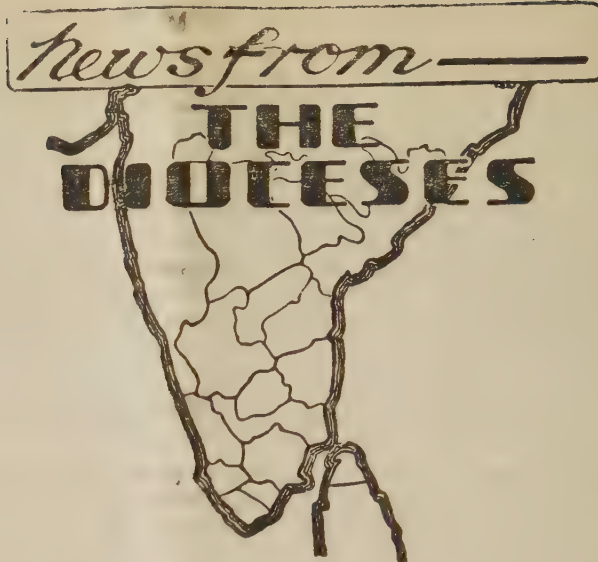
V. M. GNANARAJ.

BELOVED FATHER IN GOD

I hesitate to enter a controversy affecting revered leaders. But this affects all of us in various ways. I remember all too well, over fifty years ago, the origin of present-day problems in the church of today in the mission of yesterday. I do not want to go into details as though I would accuse anyone. But I resented several facts in the mission and church of those days.

We have had two Bishops since that time in the CSI. Both made their own unique contributions and especially in the villages. I was fairly close to them. They were advised by able laymen. On the whole I think both made outstanding contributions. And, as I once said to two of the Advisors, if there is someone to blame we all must share in it. The years ahead will help us to understand all this. May we all together learn from our past mistakes and proceed together to do His will.

RICHARD BENEDICT KEITHAHN



KARNATAKA CENTRAL DIOCESE

Dads Stage 'Vigil' at KGF

The third performance of the Diocesan Amateur Dramatic Society was staged at the Skating Ring Auditorium at K.G.F. on Saturday, 22nd April '78. Nearly one thousand people witnessed the play called the 'VIGIL'. (The play was earlier staged at Ravindakalachetra on Holy Saturday this year.) Rev. & Mrs. Deenadayalan, and the Henry's pastorate invited the DADS to stage this play. Nearly thirty young people from Bangalore travelled to KGF to perform this play. The proceeds of this play was donated to the new church building project of the Henry's pastorate.

ANAND VEERARAJ.

A NEW BISHOP FOR THE NORTH KERALA DIOCESE

The Day of St. Joseph the carpenter, 1st May, 1978, was a happy day for the Diocese of North Kerala. It was the day of the consecration of The Rev. Kunnumpurathu Thoompumpkal Chandapillai Seth as its fourth Bishop. The Cathedral, the Cathedral Hall and the premises were beautifully decorated with flowers and bunting. There were banners all over the city of Calicut offering felicitations to the new Bishop. People from all over the Diocese and from different parts of Kerala, Tamil Nadu and Karnataka started pouring into the Cathedral early in the morning. The Cathedral and its premises were filled to capacity when the musical bells rang joyously at 9-30 a.m. for the service. The Bishop-designate, accompanied by The Rt. Rev. T. B. Benjamin, the former Bishop of the North Kerala Diocese, was led from the guest room of the cathedral to join the procession led by the choir, pastorate committee members, Standing Committee members, Clergy and Bishops. The first part of the Holy Communion Service according to the C.S.I. Liturgy was led by Bishop I. Jesudasan of the South Kerala Diocese. Bishop Benjamin preached the sermon laying emphasis on the qualities of a Bishop, namely the love of Jesus, His meekness and dedication. The Bishop-designate was presented to the Moderator, the Most Rev. N. D. Ananda Rao Samuel, by the Reverends

Thomas Jacob, P. Sumithran and V. M. Simon. The instrument of his election and appointment was read by Bishop Sebastian Furtado of South Karnataka. After the consecration of the laying of hands, the Moderator presented the new Bishop with the Bible and the Pastoral Staff. The Episcopal ring was put on by Bishop S. Furtado and the Pastoral cross by Bishop Easo Mar Thimotheos. The Rev. E. P. Vijayan presented the new Bishop for installation. The installation was conducted by the Moderator by seating Bishop Seth on the Episcopal Chair. The litany was offered by the Rev. Samuel Francis and the Holy Eucharist was celebrated by Bishop Benjamin. After the solemn and colourful service which lasted for two hours, a reception lunch was given in honour of the new Bishop in the Basel Evangelical Mission High School for Girls.

At 5 P.M. a public reception was given to Bishop Seth in the Cathedral Hall, presided over by Sri K. T. Nair, the District Collector of Calicut. Messages of greetings from the lay and church dignitaries from India and abroad were read. Bishop Mar Aprem of the Church of the East; Bishop Easo Mar Thimotheos of the Mar Thoma Church, Bishop M. M. Patroni of the Roman Catholic Church, Shri K. P. Kesava Menon, Chief Editor of *Mathrubhumi*, Sri Moorkoth Kunjappa, Editor of *Manorama*, Sri T. Raman Chief Editor of *Pradeepam*, Sri. K. Narendranath, Director of All India Radio, Sri. P. P. Ummar Koya, Former Education Minister, Sri. Uneerikutty, President of the Chamber of Commerce and several other leading citizens spoke felicitating the new Bishop. Bishop Seth, in his reply thanked the people for their kindness and co-operation. He also bore witness to the unseen hands which had been guiding him and the North Kerala Diocese so far. He requested all the people of the Diocese and the public to pray for him so that he may carry out the onerous responsibilities of a Bishop following the foot-steps of Jesus Christ, whose manifesto was 'to preach the good news to the poor, to proclaim release to the captives, to recover sight to the blind and to set at liberty those who are oppressed'. Dr. A. J. Hermon, convener of the Consecration Committee, proposed the vote of thanks.

The reception dinner, held later in the evening, was attended by all the Bishops who took part in the service. The toast was proposed by Sri Kunjurama Menon, a leading advocate of the Calicut Bar. Bishop Seth replied suitably. The Consecration Service and all the other functions connected with it were arranged by the concerned committees.

PROF. A. YESURATNAM.

MADURAI-RAMNAD DIOCESE

Women's Fellowship—Day of Annunciation

The annual observance of the Day of Annunciation by the women of the diocese of Madurai-Ramnad was conducted this year on the 1st of April in the Capron Hall Girls' High School in Madurai.

About 300 women, serving in the many institutions of the diocese and elsewhere, including women from the village pastorates, gathered with enthusiasm to take part in the celebrations. These meetings began with the Holy Communion service at 9 o'clock in the morning. The Rev. Thavaraj David preached a sermon based on II Kings 3:16, which was a blessing and inspiration to all.

After the Holy Communion service, everyone present there announced their participation by reciting a Bible verse or by singing a song, as a pastorate or an institution.

The special speaker for that day was Miss Ruby Devasahayam, the Headmistress of the Capron Hall High School. Her sermon was based on the Annunciation as depicted in Luke 1:26-38 and she explained clearly the virtues of the Virgin Mary, so as to make the message significant for women. Then special prayers were made.

Lunch for the participants had been arranged efficiently and after a short break, the meeting continued. Miss Devasahayam's second sermon was about Mary's consecration of herself to God and she pointed out the implications of being God's handmaid. The sermon was a challenging one to the women of the church.

The sermon was followed by the service in which members are enrolled into the Women's Fellowship; it was conducted by the Rev. P. Chelliah. He preached a sermon on the duty and responsibility of women in bringing up children for the church, citing the Virgin Mary as a noble example. That day about 30 women were accepted into the Women's Fellowship.

Everyone went back to their duties after tea, refreshed and encouraged in spirit. Our thanks are due to the present president of the Women's Fellowship, Mrs. E. Thangiah, Secretary, Mrs. Padma Wilson and Treasurer, Mrs. L. Venkatasamy, who had organised everything earnestly and efficiently. We are also grateful for the willing help rendered by the Correspondent of the Capron Hall High School, Miss A. K. James, the Headmistress, Miss Ruby Devasahayam and the Office Assistant, Mrs. Sushila Victor.

Mrs. SELVABAI DAVID,
Manamadurai.

Short Story Writer Honoured

A one-day Seminar on Tamil Short Stories was held on Sunday the 30th April, 1978, at St. Xavier's Teachers' Training College, Palayamkottai, under the auspices of the Veeramamunivar Research Society. The Rev. Father V. M. Gnanapragasam welcomed the gathering and introduced Vidwan R. S. Jacob. The Bishop of Palayamkottai, the Rt. Rev. S. Irudayaraj blessed the gathering and Mr. R. S. Jacob, the Tamil short story writer. The Bishop honoured Mr. Jacob with 'a golden shawl' and presented to him a copy of the Holy Bible. Merit certificates were awarded to those who had served the above Society. Papers were read by the following: Mrs. Kamala Manickam, Rev. Fr. Dhanaraj S.J., Mr. R. Balasubramanian and Mr. Xavier. Mr. Kanagasabapathy and Mrs. Vimala Samuel presided over the morning and afternoon sessions respectively. Students and teachers from the colleges had gathered in great numbers and were deeply benefited.

P. VALAN ARASU,
Palayamkottai.

this way he will be able to encourage others with the true teaching and also to show the error of those who are opposed to it' (Titus 1:9).

(e) Ability to delegate

This is an area which many leaders find most difficult. It is often easier to do a job yourself than allow someone else to do it. Some times by delegation your work is even doubled and you have to clear up the mess of the job attempted by the man to whom you entrusted it. This will inevitably happen sometimes and there will be many failures. But there is no other way. You cannot do the whole job yourself and if you do not delegate, then you are not a leader. Delegation demands—trust. That trust will sometimes be betrayed, but if wisdom is employed in delegation that trust will more often be rewarded. It is but obvious that the more people engaged in the task the more it is that can be achieved. If the whole team is so dependent on the leader, when he goes away the whole work comes to a standstill. A person who feels insecure will want to hold all the authority to himself. He is afraid that if others know too much they may usurp his position. The question then is—what are we trying to do. Are we seeking our own position or are we seeking to achieve the objective before us? A leader who truly knows how to delegate without reserve will not lose his authority, but rather find it strengthened. There will be the response and support of those whom he has trusted. Without delegation he will have the strength of one man. With delegation he will have the strength of the whole team.

'When Jethro saw everything that Moses had to do, he asked, what is all this you are doing for the people? Why are you doing this all alone, with people standing here from morning till night to consult you?

Moses answered, I must do this because the people come to me to learn God's will. When two people have a dispute, they come to me, and I decide which one is right.

Then Jethro said, you are not doing it the right way. You will wear yourself out and these people as well. This is too much for you to do alone. Now let me give you some good advice. It is right that you should teach them God's commands. But in addition, you should choose some capable men and appoint them as leaders of the people: leaders of thousands, hundreds, fifties, and tens. Moses took Jethro's advice.'

(Exodus 18:13-24).

We know the result. Let us also take the advice.

K. E. GILL,
Bishop.

NOTICES

THE LEPROSY MISSION

An Announcement

The Leprosy Mission has now taken steps to form a Trust based on India called 'The Leprosy Mission Trust, India' which is entitled to hold all the property, funds, bequests and legacies on behalf of The Leprosy Mission in India. This announcement is made to inform the public of this new development so that anyone wanting to make a bequest or leave a legacy for the work of the Leprosy Mission may do so in favour of 'The Leprosy Mission Trust India.'

The Leprosy Mission is engaged in a gigantic effort on behalf of the Church aimed at treating and preventing Leprosy and thus bringing healing and health to those who are suffering from this disease. In the process, it also brings to the patients the message of God's Love and salvation through Jesus Christ.

The vision and the inspiration that led the founding of The Leprosy Mission came to its Founder Mr. Wellesley Cosby Bailey when in 1869 he came face to face with the plight of Leprosy sufferers in a small Leprosy Asylum in Ambala, Punjab. From that small beginning, the leprosy Mission (formerly the Mission to Lepers), which was cradled in prayer, has grown to the point at which it now has 32 Centres in 8 countries and co-operates with 88 Organisations responsible for 188 Centres in 34 countries of the world. It is an International and Inter-denominational Organisation.

The largest part of the Leprosy Mission's work is in India where it is the largest voluntary organisation working in this field. Its programme covers In-patients, Out-patients, Surgical treatment, Research, Rehabilitation, Education and Aiding Organisations, engaged in Leprosy work. Through its 24 hospitals in the country, the Leprosy Mission takes care of nearly 2,50,000 patients and continues to expand its work. 85% of its total budget of over Rs. 1,40,00,000 is met through donations from individuals and groups which are channelled as grants through the Mission's International Headquarters and 15% through Government grants.

Your gifts, bequests and legacies for this noble cause will be gratefully accepted.

DR. R. H. THANGARAJ,

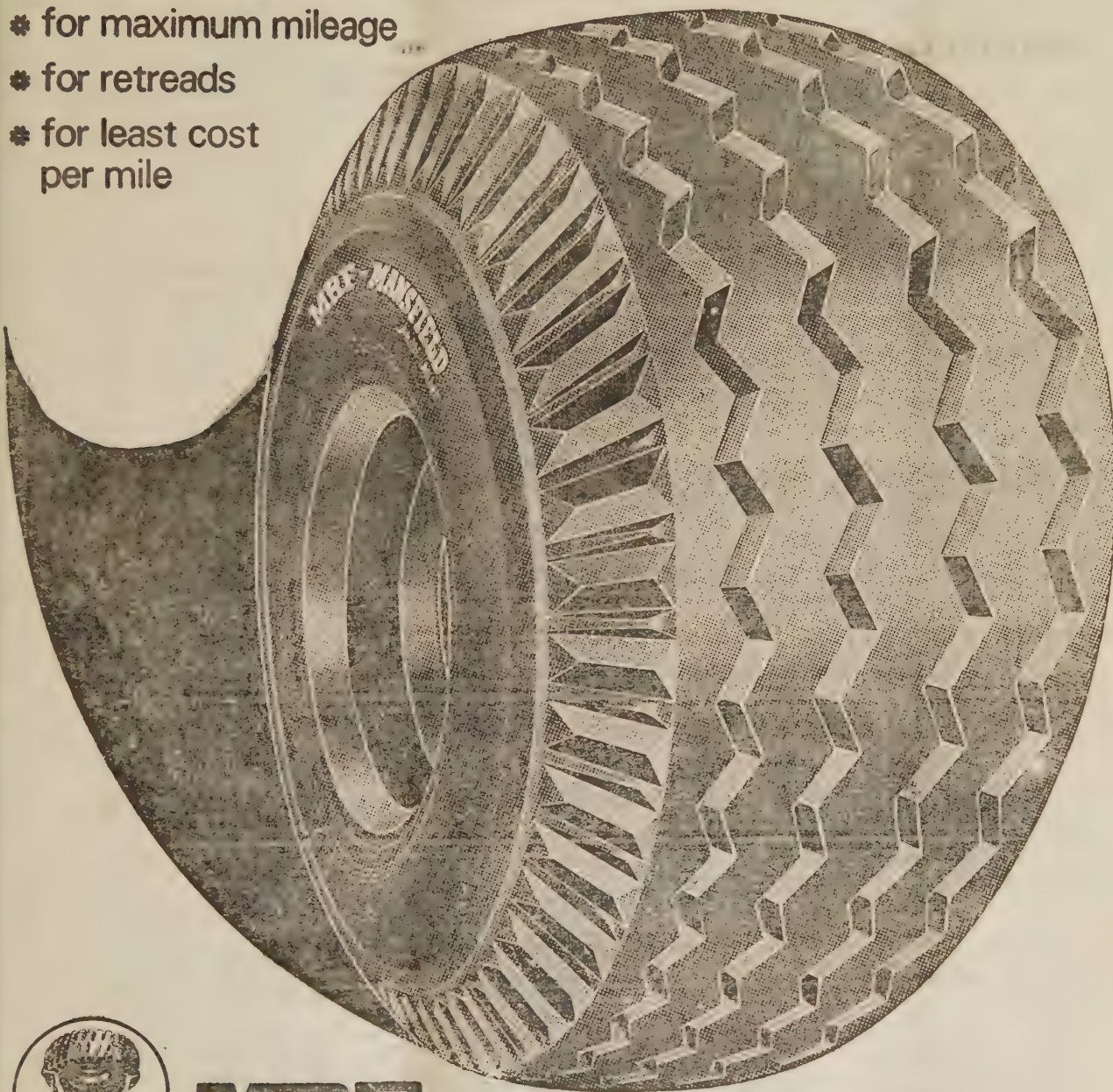
Secretary for Southern Asia
The Leprosy Mission, Missey Hall
Jai Singh Road, New Delhi-110 001.

MUDIYOR BALAR KUDUMBA GRAMA PANNAI (Family Village Farm): Openings for infants and toddlers under four years of age. Full care given and education until child attains 18 years of age. To be eligible for admission the child must belong to one of the following categories: (1) abandoned; (2) completely orphaned; (3) having one parent only (the other parent deceased or unemployable due to disease or physical handicap, or permanently deserted, who is destitute and unable to work because having a small child to look after). Apply to Hony. Secretary, MBKGP (Miss Pauline E. King), C.M.C. Hospital, Vellore, N.A. Dt., 632004. There are openings for older retired persons also, who have no income or children to support them.

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ALL INDIA WORKSHOP ON RURAL DEVELOPMENT

Theme:

'People's Struggle for Survival'
(A Rural India Situation.)

Objective :

This workshop is planned to discuss the peoples struggle for survival in the Indian villages. Our experiences of personal involvement will tell us, under what circumstances the village communities survive? At what cost? How long? and what can be done?

This consultation would bring together the grassroots frontier people to share their experiences, methods and strategies in Rural Development.

Rural India is real India. This important area needs further exploration by which much of our resources and

concerns are effectively used in making villages a place of worth living. The untold sufferings exploitation and poverty of about 70% of our village population continues for years without much change in their socio-economic life. How long they will continue to suffer? Can this concern be shared by the grassroot workers and offer a ray of hope in our respective areas of Rural involvement. How this concept of Rural development becomes a reality in India? Let us think.....
..... Let us plan.....
Let us act..... there is a tremendous challenge in Rural India.

Dates :

12th to 14th July, 1978.

No. of Participants :

100 from different parts of India and a few observers from abroad.

Venue :

Ecumenical Social & Industrial Institute,
Bidhan Nagar, Durgapur-12 (W.B.)
Tel-6388. Cable : ECUMENICAL.

For further details & participation kindly contact

MR. SUDHAKAR S. RAMTEKE, Convenor
UIRM, India
E.S.I.I.,
Bidhan Nagar,
Durgapur-12 (W.B.)

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